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The Bombay Guardian.

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WEEKLY REVIEW.

—It is noticed that one of the new 'members for India' in the present Parliament, Mr. W. J. Wyllie, has been unseated. Complaints are constantly made that Indian matters receive no attention in Parliament. Could it well be otherwise? Those who send members to Parliament intend that the members should represent them, not a country 6,000 miles off about which they know and care little. The people of Hereford in voting for Mr. Wyllie are not aiming at the representation of India in the House, but at their own representation. Lancashire may take a slight interest in India, but it is only as India may be made to subserve the interests of Lancashire that she does so. Until 'members for India' are sent from India, we do not suppose the affairs of India will be much better represented in Parliament.

—*The Indu-Prakash* says that the *Bombay Guardian* is "the recognized organ of the High Church party in Bombay." We live and learn.

—The postage on a weekly paper twice the size of the *Guardian* in America is 20 cents a year,—about 7 annas. The annual postage on the *Guardian* in India is 52 annas, more than seven times what it would be in America. The only way of accounting for this disparity is that the American conception of what the Post should be to the community, differs *toto cœlo* from the Indian.

—A contemporary says that more than one fourth of the whole trade of Bombay is now carried by the Overland Egypt route. In fact, it is said that the change amounts to a revolution. Continental merchants instead of getting their cotton *via* Liverpool get it direct from Bombay. It is believed that the opening of the Suez Canal will have the effect of making the continental trade still more independent of England. Just so far as the Canal proves a success, Bombay must share in that success, more, probably, than any other place. The day is not distant perhaps when we shall have two or three steamers leaving weekly for Suez.

—The logs of two steamers that lately crossed the Atlantic together, have been published. They made the passage from New York to Liverpool in about 9½ days. The logs show that they run on single days 329, 333,342,346 and even 349 miles. This is close upon 15 knots an hour. The distance between New York and Liverpool is precisely that between Suez and Bombay. The P. and O. Steamers take from 12 to 14 days to make the voyage. One of these days, perhaps, we shall have competition, and that will be more effectual than subsidies have proved.

—It is rumored that the Bombay Government has received strict orders from home to take care that the line to Jubbulpore is completed by the end of this year, so that the Duke of Edinburgh may travel all the way by rail from Calcutta to Bombay. The line might be opened at any time, we believe, if it were not for the unfinished bridges. The rivers of India seem to laugh to scorn the enginering skill of the dominant race. Meanwhile we may expect in four months to hear of the completion of the great Pacific Railway which is to place New York and San Francisco in communication, and which was begun after the Jubbulpore line was taken in hand.

—It has been found possible by means of the spectroscope to measure the rate at which the earth passes through the waves of light reaching it from any source; and even to ascertain the rate at which Sirius is moving. This brightest of all the stars in our heavens, is moving towards us, it is said, at the rate of 29½ miles a second, which is a little faster than the earth's movement in her orbit.

— Sir Jamsetjee Jeejeebhoy, presiding at the examination of the Jewraz Baloo Girls' School the other day, made an address in which he 'strongly advised his Hindoo friends never to be backward in grounding in the principles of their religion. I am decidedly of opinion (he said) that a religious education should precede a secular one.' The Parsee baronet holds evidently the opinion which is so generally entertained in this country, that a man's sacred duty is to adhere to the religion of his fathers. The question, What is the true religion, is not one that he would encourage. In various particulars the Parsee and the Hindoo religions seem to contradict each other; so that if the one be true the other cannot be; unless we may suppose that God abhors in one religion what he inculcates in another. History tells us that Zoroastrianism displaced idolatry in Persia, by a royal enactment; so that it only came into existence by virtue of a principle the very opposite of that which Sir Jamsetjee announces. What the Parsees would not for the world tolerate in Persia, they have learned to smile upon in India. Sir Jamsetjee went on to say:

"It is the duty of teachers as far as practicable to impress on the minds of the girls the principles of morality. The girls should be taught to speak the truth, wish well to the people, and to do good deeds and asked to train up their children while young in the same way. Good fruits of secular education will be secured only in the event of the children being thoroughly grounded in the principles of religion. It must be borne in mind that if instruction in the principles of religion be not imparted, secular education will not produce the good fruits it ought to produce."

Our distinguished townsman is evidently of opinion that religion and morality are identical. Alas, this is not true of all religions. We fear that an acquaintance with the doings and sayings of the Hindoo avatars will not tend to implant in the minds of the pupils the love of truth, purity and probity.

—Mr. Shapoorjee Eduljee has been ordained to a curacy in Oxfordshire. He was converted in connection with the Free Church Mission in Bombay, was for some years in the Theological Class of that Mission, with a view to his ordination as a minister to his own countrymen, and was finally ordained and stationed among the Waralis of the Northern Concan. He soon, however, left the Free Church Mission, went to England and entered the Church of England College of St. Augustine, Birkenhead. He studied there for about a year without matriculating, and then, the Church Missionary Society and the Gospel Propagation Society having declined to send him to India on the footing of an ordained missionary, he applied to the Bishop of Oxford for ordination and received it.

The *Athenæum* says Paul was a little irritable; citing, in proof, the words: "Alexander the coppersmith, did me much evil. The Lord reward him according to his works." 2 Tim. iv. 14. If there was irritation here, the apostle was wonderfully quick in getting over it; for in the next verse but one we find him saying: "At my first answer no man stood by me but all forsook me; may it not be laid to their charge." But we do not think the apostle indulged a feeling of irritation in what he said. Alexander no doubt maintained that he was right in the course he took, and professed his willingness to be judged by it. Paul's expression was tantamount to this: "The Lord judge between him and me; if he is right in the course he has taken, the Lord will acknowledge him; if not it shall be seen, and those who have been led away by this man's example and teaching, shall have the opportunity of recovering themselves." For all we know Alexander the coppersmith may have been a professing Christian. In another epistle Paul says, Some preach Christ of contention, supposing to add affliction to my bonds. We know that there were many who were jealous of his influence, and did their best to supplant him. Some thought him a schismatic and denied his right to call himself an apostle; vehemently condemning him for letting Gentile converts enter the church without passing through Judaism. He comforts himself with the reflection that 'whether in pretence or in truth, Christ was preached;' therein he rejoiced; giving a notable example of magnanimity and charity.

We may supplement the account lately given of Beejapoor, by mentioning that the admirable work on that ancient city published in 1866 under the patronage of Mr. Kursondas Madhowdas, is well fitted to convey a just idea of the beauty and grandeur of the remains. It does not, of course, exhaust the mine; photographers will discover many beautiful subjects not yet pictured. But every thing of chief importance is exhibited in this magnificent work. Of the great dome, the

tomb of Mahmoud, Mr. Jas. Fergusson remarks that the construction of the dome of the Pantheon at Rome, on a circular drum, was comparatively simple and easy; 'that of the Indian tomb, having to be worked up from a square, was one of the most difficult problems that could be proposed to an architect.' St. Paul's and St. Peter's domes, both spring from a circular base. Their diameter is 137 feet; that of the Beejapoor tomb 135 feet; but then the chamber which the latter canopies is 135 feet *square*, and is consequently much larger than those of St. Paul and St. Peter. On the other hand St. Peter's is 333 feet high; St. Paul's, 220; the Beejapoor mausoleum 175. This is the height within the dome, from the floor. The dome is about 10 feet thick; at the apex about 18.

THE *Indian Mirror* does not look upon the Progressive Brahmists as schismatics. It says:

"We look upon them merely as the advanced party in the Brahmo Somaj—not doctrinally opposed to the conservatives, but practically giving effect to the sentiments and views which they both hold in common, though in a more liberal and comprehensive and in a purer style than the latter desire,—not as a body of altogether superior men, but as persons humbly striving to realize a higher ideal of Brahmic life than the others."

After noticing the various charges brought against this body by the Conservatives, the last that of being man-worshipers, it says:

"It clearly follows from the statements of the conservatives themselves that the progressives are both anti-idolatrous and idolatrous, fame-seekers and enthusiastic worshippers of God, reformers of social and domestic customs and ascetics, Christians and Vaishnavas, denationalized and yet inclined to orthodox Chaitanyaism in their modes of living and forms of devotion. There is thus hardly an accusation brought against them which has not been indirectly denied by the accusers themselves, and contradicted by an opposite charge. The fact then is this, that the progressives have adopted the true independent and Catholic spirit of Brahmic faith, which reveres and accepts the truth of all creeds, honors all great men, hates idolatry, promotes fearlessly all measures of social reformation, and seeks enthusiastic communion with the God of love."

In conformity with the statement here made that the Progressives revere and accept the truth of all creeds, the article proceeds to speak of Christ and Nanuk as belonging to the class of great men sent by God from time to time for the spiritual reformation of mankind. If Christ is sent of God, his message must be from God, and that is to this effect: "No man knoweth the Father save the Son and he to whomsoever the Son will reveal him. I am the Way, the Truth and the Life; no man cometh unto the Father but by me. I am the bread of heaven, come down to give life unto the world." They that class Christ with Nanuk or with Chunder Sen show that they have never received the message sent by God through Christ.

A correspondent informs us that now, at the Cathedral, when the minister repeats the Creed, not only does *he* turn his face to the *altar*, but all the ministers officiating at the service do so, and also the choristers.

A BOMBAY Correspondent in the Madras *Indian Church News*, lately complained of the "Scandal of Evening Communions," in one of the Bombay Churches, happily blessed with the labours of one of the most zealous and esteemed agents of the Church Missionary Society, whom the writer held "responsible for this," as if for some great crime. This reminds us of an occurrence which took place here, it is said, some short time ago. As three or four of the clergy were conversing familiarly together, one brother with a jealous eye to this so called "scandal," observed, "I understand that you or your colleague have introduced the holding of evening communions at your church!" A by-stander hearing the remark replied,—"My dear friend you must be labouring under a slight mistake, as it was a man named Jesus of Nazareth that introduced that 'innovation' more than eighteen centuries since, 'the same night he was betrayed.' Better consult him on the matter!" A smile was the result, and the objector did not continue the subject.

ONE of the English Church papers tells us "Why we (Ritualists) turn to the East" in repeating the Creed. It was in the East that Christ came on earth. It was in the East that the first sin was committed, and the first promise given. In the East the Holy Ghost descended upon the apostles. If these are reasons for the custom in England, it is evident that our friends at the Cathedral are making a great mistake. They should turn to the North-West. By turning to the East they now direct the thoughts of people to Burmah and China, Gautama and Confucius. This fearful error should be corrected at once.

A correspondent has sent us the following:

"CONFIRMATION.—The Right Rev. Dr. Douglas, Bishop of Bombay, held a general Confirmation in the Cathedral Church of St. Thomas, Fort, on Wednesday afternoon at 5 o'clock, when 53 young persons, 27 males and 26 females, were admitted to the rite, some having been only that day baptized. After the Litany and the singing of a hymn "Come, Holy Ghost, Creator blest," (211 *Hymns Ancient and Modern*,) the Bishop standing at the Communion rails addressed the Candidates and reminded them of the apostolic nature and institution of the rite of Confirmation, and that though the gift of the Holy Ghost for enabling Christians to work miracles had perhaps ceased in the Church, yet the Holy Spirit was still given, and they (the Candidates) who before had the sign of the cross imprinted on their brow in their baptism were now to receive the seal or gift of the Holy Spirit in their hearts. They had come to receive a distinct gift—the Holy Spirit. And hence they must be careful to live henceforth a new life. They were come to receive the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. The Bishop sitting in his chair in front of the Communion table and near the steps, laid his hands on each of the candidates who came and knelt singly before him. The hymn

Soldiers of Christ arise
And put your armour on;

was then sung, and after the rest of the Confirmation service had been read the Bishop pronounced the benediction and the assembly dispersed. To several the Bishop conveyed the impression by his words that his view of this beautiful ordinance, of which even Calvin spoke with approval as undoubtedly scriptural and apostolic, was hardly in accordance with that moderate view taken by the English Church, whose ministers, after the example of the holy apostles, lay their hands upon the candidates "*to certify by this sign of God's favour and gracious goodness towards them*;" and not necessarily to bestow upon them, "a distinct gift," different or in addition to that promised or implied in Baptism, as the bishop's words seemed to signify.

A LECTURE will be delivered by the Rev. R. Stothert, M.A., in the Mission Church, Khetwady, on Monday evening next, half-past eight. Subject, "Sacrifice, with special reference to Brahmanism." The public are respectfully invited to attend.

The Bombay Guardian.

SATURDAY, MARCH 27, 1869.

CHRISTIAN PERFECTION.

WE have had some private correspondence lately on the subject of entire sanctification, Christian perfection, its attainableness and characteristics. It is a subject in which we have always taken a good deal of interest, and one that we believe is culpably overlooked by the majority of Christians. A wish has been expressed that we should treat the subject in the columns of the *Bombay Guardian*. It is in some of its aspects an exceedingly difficult subject, and we are deeply sensible of our need of divine guidance in the handling of it. May we be kept from saying any other thing than that which the Scriptures inculcate. Should any be disposed to animadvert upon what we write, we suggest with all respect that they should first wait till we have finished what we have to say. We propose to discuss the matter in the form of dialogues.

Junior. It is the opinion of Christians generally that the grace of God which comes to them through Christ is accompanied by a sin-subduing power. As the Apostle expresses it: "The grace of God that bringeth salvation hath appeared to all, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And that this teaching is effectual and empowering, appears from what follows: "Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Senior. As John says, 'He that saith he abideth in Him ought himself also so walk even as he walked.' He came to save his people from their sins. The faith that saves us is faith that enables us to overcome sin. On this point there is, as you say, a general agreement among Christians.

Junior. And yet no one expects to be free from sin in this life. They who agree that the grace which bringeth salvation turns us from darkness to light and gives us all things which pertaineth to life and godliness, are equally agreed that there is no such thing as being entirely delivered from sin in this life. All that is possible is to go to a certain extent in the divine life while we remain in the body, though where the line is to be drawn no man can tell; only it is somewhere short of perfection.

Senior. Yes, this is the opinion of Christians generally.

J. Now I wish to know if there is any Scriptural warrant for this idea. The word of God commands us to be holy as He is holy; does it at the same time forbid us to

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believe that we may be holy? Christ bids us be perfect as our Father in heaven is perfect; is it wrong to believe that we can obey this command? The apostle prays that the Thessalonians may be sanctified wholly, and their whole spirit, soul and body be preserved blameless unto the coming of Christ; did he believe that the fulfilment of such a prayer was an impossibility?

S. These passages of God's word certainly seem to warrant us in seeking entire sanctification. The new nature given to the Christian is one that hungers and thirsts after righteousness. As the children of God we must hate what God hates, nor can we ever be satisfied until we are perfectly conformed to the image of Christ. I cannot doubt that it is the intention of our divine Lord that we should desire to be holy, should pray to be holy.

J. May we not add,—should expect to be holy? Can we really aim at it, strive for it, pray for it, unless we believe that the thing is within the limits of possibility?

S. We can certainly aim to be more holy than we are. Every Christian feels that if there be an intraversible limit, it is at all events certain that there stretches beyond the point to which he has attained, a large measure of attainable holiness.

J. And his expectations are limited to progress in this. But if, as some suppose, it is the will of God that we should be even now perfectly delivered from sin, and if the Holy Ghost who is given unto us has not only the power but the will to make us altogether holy, ought we not to know it and recognize it and act upon it? If God sets before us a prize, and we aim at something different, shall we not offend?

S. We do not aim at something *different*: though I acknowledge that Christians have practically no hope of an absolute victory over sin until they quit this world. A perfectly holy being in this world seems to us like a violation of the laws of nature.

J. Yet what do we mean by perfect holiness? Perfect conformity to the will of God. Now can we doubt that God would have his will perfectly done on earth? Can we conceive it to be his will that we should not do his will perfectly? Does not the Lord's prayer, in teaching us to ask that God's will may be done on earth as it is in heaven, that is, perfectly, plainly show us that this is the will of God even our perfection? Where is the necessity that when a man approaches perfection he should be taken away from earth? Is holiness more needed any where than it is on earth?

S. My young friend, I should be very sorry to check in any degree your aspirations. Have a just conception of what Christian perfection is; hold fast to this; accept of no lower standard; and then I care not how earnestly or how hopefully you seek to attain unto it. You will not go wrong if you keep God's perfect will before you, and if you make no mistake regarding your actual attainments.

J. You wish me well, but you find it hard to believe that I shall reach the goal in this life.—I have been reading a book which contains the testimony of a good many Christians to the fact, realized in their experience, that it pleases God the Spirit to give the believer a complete victory over sin. Now I find that testimony of this kind has far more power over my spirit than the opinion expressed by you has, and stirs me up to seek after holiness as nothing else could. If sin is a necessity, in this sense that it cannot be completely vanquished by any one in this life, and if no one say how much of it is invincible and how much conquerable, then my ardour is I must confess somewhat chilled.

S. I do not at all like the expression that sin is a necessity. It is that evil thing which God hates, and which He hates in the Christian at least as much as he hates it anywhere. I have no doubt that if we could be brought to believe that perfect holiness is here attainable, we should seek after it with an ardor and an earnestness that we have not now. But when I hear men say that God has bestowed upon them the gift of entire sanctification, I confess that I am sceptical. It seems much more likely that they should have deceived themselves, than that they should be exempt from sin. It may be that God has bestowed upon them some great spiritual blessing in describing which they have used inappropriate terms.

(To be continued.)

OCCASIONAL THOUGHTS.

Must we fetch you water out of this rock? Num. 20: 10.

Moses prefaced this question by calling his hearers, rebels, "Hear now, ye rebels." But who were the rebels actually? Doubtless the murmurings and strife of the children of Israel were from a rebellious spirit. But Moses needed to have looked a little more closely to his own state of mind. We read that the people "angered" him, but that is not regarded as a sufficient reason why he should speak "unadvisedly with his lips." Truly Moses and Aaron should speak of and for themselves when they use the word "rebels." They failed to give due honor to God.

We cannot suppose that they intended to convey the idea to the people that they could do this work of their own unaided power. They were fully conscious of their own impotence, that it was only as God gave them strength that they could thus work, and supply the pressing need of the people. We must suppose that they were suffering from thirst as well as the others. But they believed that God would provide. Their faith may have been greater than that of the rest of the multitude. But they shew unfitness for the great office of high-priest, since they have not compassion upon those who are out of the way.

They sinned in that they wished to shew their own connection with this work, to magnify their merely instrumental part of the miracle. It was a case of self assertion. Holding the position they did, we can hardly suppose them to have thought that the people would regard them with any more reverence than they did. But they wished a portion of the honor to be given to them as the instruments of the work. They did not ascribe all the glory to God.

Is this sin one that may be committed now? Perhaps not in this form. But let any one who ministers in holy things put himself prominently forward in them, and though he may not speak unadvisedly, yet he may rebel in much the same spirit as Moses. Let him try to get the attention of the people to himself, and to what he is doing, and he will be quite apt to forget the fact that he is the servant merely and that God is all. Even if unconsciously to himself he so act that the people think of him and his doings rather than of God in His holy temple, he is guilty of a sin similar to this of Moses.

The frequently repeated *gloria* of the church service is designed to lead those who officiate, and all the worshippers also, away from this assertion of self; to give all honor "to the Father and to the Son and to the Holy Ghost." How often is it repeated without a thought of its real meaning!

Let us ask ourselves farther if there is not here a cause for want of success in our ministering—in our services. We see iniquity abounding, the love of many waxing cold, few coming to the solemn feast, few turning to the Lord. The word spoken seems not to be "with power." Do we properly honor God in thus serving Him? Is not the lack of thus giving all the glory to Him the reason why He does not "clothe His priests with salvation?" Must *we* bring water from this rock?

We think our own work is of gravest consequence. So it is. We say with the apostle "Woe**if I preach not the gospel." The work that Christ has committed to us we must do with our might. But we need not mistake what that work is, and put our hands to the ark which God is caring for.

It is our place to lead men to the rock, to teach them the word; to instruct men, God's people and others also, to bring them to listen to the word; and to carry the word to them. While striving to do this work as well as we can there is some danger of this evil self coming in to trouble us. It is God only who can refresh His people. We need to be willing that He should do it in the way that He sees best. We may properly desire to be the instrument by which the healing stream may burst forth from the rock; but yet our work is rather to lead the people to that rock itself. God only can cause the streams to flow, can give salvation.

Let us then preach, and perform all the duties that are appointed to us, with the confidence that He can accomplish wonders in our day also, if we will let Him. Let us not hinder His work by our unbelief and slowness of heart, nor by our-self-sufficiency, nor by imposing any thing upon this rock, which is Christ. Mitra.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XVIII.

"*Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.*" John III: 3.

The kingdom of God is that in which God is sovereign. His will is the will of all. His subjects are his children; of like moral nature with him; loving what he loves, shunning what he disapproves, seeking what he indicates. They are identified with him in interest: his glory is theirs; of him, through him and to him are all things in their apprehension. He reigns over them by reigning in them; and his reign in them is the reign of infinite love. They are for him; and he is for them; and all things are for them.

Very different is the kingdom existing among men. They know, more or less, the will of God, but it is not congenial to them. Their will runs counter to his law. They find their pleasure in that which he forbids, and the things commanded are exceedingly

distasteful to them. They have not the remotest conception of the truth that his requirements are the essential conditions of all happiness. Their trust is in themselves, not in him; their deference is to their own inclinations, not to his; their powers are consecrated to the doing of their own will. Their wills conflict with each other, and they accommodate them as best they can by sharing with each other the obligation of self-restraint; but as regards God and the individual, it is not the former but the latter that is on the throne. The prayer of the natural heart is, My kingdom come, my will be done on earth and in heaven. And the man is angry when the course of nature, the course of providence, negatives his will.

Is this an exaggerated statement? It is the sober truth. We say not that the will of every man is set upon all that is bad; but we say that every unconverted man is bent upon having his own way, and that he *cannot* say from the heart, Thy will be done, thy kingdom come, thy name be hallowed. We say not that he is bent upon stealing, defrauding, stabbing and the like; but that the law of his being is not the searching out and doing of the will of his heavenly Father. To determine this matter, all you have to do is to hear what every man says of his neighbours; he will tell you plainly enough that they are not in the kingdom of God, their wills are not the will of God.

But men are not only alienated from God, they are blinded. They have become a law unto themselves; have set up a standard of their own; have lost the faculty of rightly judging which pertains exclusively to the reign of truth in the mind; and so they are not able to see the kingdom of heaven. This incompetency is not perhaps greatest in those who are most intellectual, but it is most striking in them. We are above all struck with it when we see it displayed by men who stand forward as counsellors and guides of the Christian world.

Some who claim to be in the van of modern thought, wish us to regard God's kingdom as co-extensive with this world, and all nations and tribes as working out his will; and this, not in the sense recognized by all that God has a plan which he is gradually introducing and imposing upon men, but in the sense that whatever is, in the moral and religious as in the physical world, is a part of his plan. They have sufficient ingenuity to discover in the various idolatries that have been and are, so many means of education, some more some less elementary; and they concede to Christianity (as they understand it) simply the distinction of being the highest, and that which is adapted to the most cultivated condition of society. Christianity would cry out in agony against this misconception of her nature; but they gag her with criticism.

Others recognize that the race is fallen; apostate; domineered by sin and error; hopeless without the Gospel. But this Gospel has not entered their hearts regeneratively; they speak of the Church and of the necessity of being gathered into her bosom as into the ark; but some find her here, some there. The Church history of the one is the very opposite to that of the other. But need we wonder? is it not the easiest thing in the world for men to mistake in this matter? 'they only who are born again can see the kingdom of God.' Unless that kingdom is within us we cannot know it. They who by faith are enabled to discern the inheritance which is kept for Christ's people in the skies are able to recognize those for whom it is kept.

Many examples have been furnished, even in our own days, of persons who gave what was regarded by all as satisfactory evidence of their being true Christians, and who were afterwards the subjects of a change that they discribed as that of the new birth. Chalmers was in the ministry for years before he had this experience; and was at that time regarded by those around him as a rather unusually earnest minister. Doubtless there are many such as he was; they have taken up the standard which they found existing around them; they have a religious sentiment and value the Gospel, as they understand it; but they little know what a film there is upon their eyes and into what a new world a change like that which Chalmers underwent would introduce them. The late Lord Haddo was for many years held in high regard as a Christian man, and displayed, we are told, 'every feature of the Christian character, as generally understood,' when, in his 32nd year, on a certain occasion, he was suddenly impressed with the solemnity of eternity as he had never before been. He was arrested; brought to a complete halt; the powers of the world to come took hold upon him; the great facts of responsibility, sin, future judgment closed in upon his spirit and convinced him of his absolute need of a divine deliverer. This immediately became the one need of his life. "Salvation now must be sought and attained, though the path to it lay through fire and water; no hardships were worth a moment's consideration in comparison of so great a price. "Some may look at this as simply marking a transition to a higher life; but it was not a higher Christian life that he was seeking; it was salvation. He was ready to give up his wealth and title and go to the end of the world as a poor and unknown man; and seriously thought of doing it; and would have done it, doubtless, if he had not been led to see that his wealth and title could by the grace of God be kept from hindering him in the heavenward race. He consecrated himself, his rank, wealth, influence to the cause of Christ, and soon enjoyed the testimony of the Spirit, witnessing with his spirit, that he was a child of God.

Nicodemus was a ruler of the Jews; a religious ruler, a member of the sanhedrim. Art thou a master of Israel? said Christ to him. The original word is *didaskalos*, teacher, the same that Nicodemns addresses to Christ himself in verse 2. And our Lord doubtless sees thousands of Nicodemuses among the modern masters in Israel who need to be born again that they may see the kingdom of God and be able to show it to others.

Notes from an Interleaved Bible.

Psalm. xcviii. 1. Christ is as the right hand and holy arm. He is made of God unto us —strength.

2. Openly showed: unveiled; the apocalypse; it is now hid in the Gospel.

6. Before the Lord, the King. Dan. xii. 13.

7-9. The cry of universal creation is for judgment; for the overthrow of man's vain thoughts and for the supremacy of truth.

xcix. 1. The people are to tremble, even though God's throne is the mercy seat. 'He will convince them of sin because they believe not on me'.

2. The Lord is great in Zion; but not after man's idea of greatness. He came unto his own and his own received him not.

6-9. Moses, Aaron, Samuel represented those who kept the testimonies and interceded for the others. God even then showed that he could be at once just and the justifier of him that believeth.

4. True thankfulness will express itself not only in what is technically called 'praise,' but in continuous remembrance of God, readiness to speak of him, solicitude to please him, hatred of what he hates, delight in the society of those who love him, and in the extension of his kingdom. We may perfect the music of our churches and neglect all these things.

ci. 2. When wilt thou come? They who desire that Christ should abide in their heart by faith, and to be filled with all the fulness of God, should consecrate themselves after the example of this Psalm. When the throne is vacated Christ will occupy it.—A perfect heart: not divided. A double-minded man is unstable in all his ways.

5-6. A king may be personally kind and good, while his servants are imperious and overbearing. The Psalmist declares it to be his purpose to appoint as far as possible, God-fearing, kind and faithful men; that there may be nothing to hinder his subjects from getting the full benefit of his benevolent rule. A hint this to all in authority.

7. If David would have no deceitful servants in his house, how much less will Christ allow such in his. Yet how many imagine they are serving Christ who daily practise subtlety, trying to bring the Church to a standard of their own by warily exposing only a very little at a time of what they have in view. Who shall be able to stand in the day when the great enemy of *all* hypocrisy shall appear in glory and wrath?

8. All wicked doers from the city of the Lord: depart from me, ye workers of iniquity. Matt. vii.

cii. 2-4. The language is like that of a man suffering from sore fever or other disease. But the context shows that his sufferings were chiefly mental. He was environed by malignant men, and the providence of God seemed to invest them with power. The interests of Zion were identified with his, and his sufferings were thus a thousand times aggravated. He seems especially to have suffered from the privation of sympathy, from a sense of solitariness. In all this a type of Christ. Blessed is the man who makes the sufferings and humiliations of God's church his own. If we suffer with her we shall also rejoice with her.

Epitome of News.

SATURDAY, March 20, 1869.

—An interesting letter from Mr Macrgegor of the canoe *Rob Roy* appears in *The Times*:

"I brought my canoe from Damascus round the spur of Hermon by very rugged roads, with the ice crackling under our feet and the snow beside our path. The *Rob Boy* was then launched on the perennial source of Jordan, near Hasbeya, and paddled down until she was transferred to the pool at Dan, where from out of the moist earth there gushes the largest single spring in the world. The third source is at Banias, the ancient Cæsarea-Philippi, where a torrent rushes out of the rock, and then these three rivers, each born full grown, the Hasbany, the Leddan, and the Banias, converge in the plain of Huleh, and unite in a small lake, 'the waters of Merom.'

"To trace the course of water through this marsh, eight miles long and four wide, was my object, and the *Rob Boy* was carried to the furthest point where a horse could take her, and then I launched her alone.

"The crowd soon followed, and on both sides of the river, when away from their sheikh they began again for 'bucksheesh.' One man pointed his gun at me at least 20 times, but he did not fire. My speed tired them all out except a dozen. These were nearly all naked, and they dashed into the water like ducks to ford the countless streams. At last the river branched out into three, and the branch I followed ran straight to the great barrier of reeds, papyrus, and canes. This is three miles broad, a mile thick, and often 15 feet high. Still I plunged on, and at length I jumped into the water myself. A sharp twinge on my bare leg reminded me that here are water-snakes, and that in a pool near Banias leeches are caught by thousands merely by a momentary dip of naked limbs.

"Having fully proved that no boat could go further (and probably no human being could in any way whatever penetrate this marvellous floating jungle), I acknowledged they were right, that there was no road, and I turned back.

"Four days I spent upon Lake Huleh, and I succeeded in finding the mouth of the Jordan there, and went up three miles to an inner lake of great beauty, where most probably no man has ever been. Here was a wild swan. At another place there were 16 wild swans in one flock. I shot a pelican with a pistol in the open lake, but only winged him, and as I feared to fight him afloat, lest my paddle might be broken, or my boat (or my head), I drove him before me for three miles in the water over to my camp, and there got a gun and shot him again. Even then he battled hard till we threw an Arab cloak over his wings. I cut one off and measured it—4ft. 6in., which (with the body,) would be about 10ft between the tips.

"I traversed the lake in all directions and took soundings and compass bearings everywhere, and without entering into details, I may state the following as my conclusions:

"The Hasbany river is the true Jordan.

"The river Leddan spreads almost at its birth into a hundred streams, and gets lost. The Banias and Hasbany rivers each lose one-half of their bulk in this way, but they unite at Tell Sheikh Yusuf. The united stream runs south about three miles, and then spreads into a morass. On this is a vast floating forest of papyrus and cane, perfectly dark inside. I could never penetrate more than 3ft. I measured one cane, and (allowing 1ft. for the root) it was just 20ft. high. The papyrus is called *babix* by the Arabs. Many of the stalks of it are as thick as my arm. The water percolates below and through the spongy marsh, and loses at least one-half of its volume by absorption and evaporation. The impassible barrier is only a mile thick. I reached northwards to within a mile of the place I stopped at in going south. The Jordan flows in a stream 100ft. wide and 15ft. deep on the western side of the centre of the morass (not the eastern, as it is given in Vandevelde's splendid map.) The lake of Huleh is very irregular in outline. Its upper edge is the only one bounded by reeds and marsh. The bottom is nearly level. It is about 12ft. deep and in no part more than 20ft. No part of it is more than three miles across. The whole of the spacious area might be drained dry by a single cut at the southern end. Until it comes to Jacob's-bridge the river flows deep and smooth, but the canoe had to be carried past the long line of torrent. After that I paddled her into the Lake of Gennesareth, where I have spent six hours of this fine summer-like day in a careful scrutiny of the water on the north-east shore, I soon found ruins under the clear water, and it seemed that no one was within half a mile of me then, but suddenly a man came forth, as if out of the earth. He was of the colour of the soil, too, and perfectly naked. He gave a loud shout before plunging in to reach my boat, but the warning was in time, and of course he could not catch me by swimming."

—The 20 per cent of absentees on furlough allowed from the Captain and Subaltern grades of the Army is now complete. So also is that for Medical Officers.

—A Hindoo charged with having assaulted his wife, threw himself out of the Fort Police Office, and died of the injuries.

—Bombay is to have an armour-clad twin-screw turret-ship for the defence of the harbour.

—Amongst the presents to be made to the Ameer is a complete Light Field Battery, with one line of waggons and equipment complete. The battery is to be held in readiness at Peshawur for delivery to the Ameer on his return from Umballa.

—The budget of the city of Paris for this year is 224,000,000 francs.

MONDAY, MARCH 22.

—*Overland Mail*, February 26: The members of the Provisional Government of Spain have resigned their seats.

Marshal Serrano has been chosen by the Constituent Cortes of Madrid to form a new Cabinet, and is entrusted with the Executive by the voice of a large majority.

The insurrection in Cuba is on the decline. The new loan in that colony has been raised.

The Belgian Railway Bill has been passed by the Senate. The differences with France respecting it have been adjusted.

The Upper House of Convocation has rejected an Address proposed by the Lower House, entreating the Queen not to assent to the Irish disestablishment measure. An amendment was passed, expressing deep anxiety concerning the measure.

Captain Moncrieff's invention for mounting heavy artillery has been finally adopted by Government. The invention is purchased for the sum of 15,000*l.*

Among the deaths recorded this week are Earl Delawarr; Baroness Gray of Gray; Admiral Davies; Admiral Gordon; Lieut-General Moncrieff; Dr. Kinnear, R.N; Sir J. Johnstone, Bart., M.P.; and J. J. Harvey, Bengal Retired.

By the end of next year we are promised a triplicate telegraph to India, but there is very much to be done in the interim. The Telegraph Construction and Maintenance Company have orders to construct with all despatch the line for the Indian British Telegraph Company. The cable is to be ready by the return of the *Great Eastern* after submerging the fourth Atlantic cable. It is estimated that the Indian line cannot possibly be taken round the Cape so as to reach Aden before October, and that would be an unfortunate time for weather in the Red Sea. We shall soon have no less than 4,600 miles of submarine cables for Indian telegraphic communication, and it is to be hoped we shall then no longer appear further by several days from the Eastern than the Western world.

The total amount spent in the relief of the poor in the parochial year 1867-8 by the metropolitan unions and parishes was 1,316,089*l.*, the rate in the pound in the whole district being 1*s.* 6¾*d.*

Among the deacons ordained by the Bishop of Oxford, on February 21, was Shapurji Edulji—a Parsee, it may be presumed. In India there are a good many native clergymen, but Mr. Edulji has not been set apart for the evangelisation of his fellow-countrymen. He takes his place among the clergy of England, and is at this moment curate of Burford and Fulbrook, not many miles from Oxford itself.

The Austrian frigate *Radetzki* has been blown up at sea betwen the islands of Lissa and Lesina, in the Adriatic. 300 lives were lost, and only twenty saved. The cause of the disaster is at present unknown.

The Constituent Cortes held an evening sitting on February 24, to conclude the discussion on the motion thanking the Provisional Government, and charging Marshal Serrano with the formation of a new Cabinet. The Minister of Justice delivered a speech explaining the motives of the Government in reserving to the Cortes the right of proclaiming liberty of worship. He justified the suppression of the Jesuit conferences at the monastery of St. Vincent, whereby conspiracy had been fomented, and he stated that among the accomplices in the murder of the Civic Governor of Burgos were three friars belonging to that monastery. The Minister of Public Worship addressed the House, and was several times interrupted by cheers. He declared the proceedings of the clerical party justified the measures which had been taken to preserve the objects of art in the churches. The motion was adopted by 180 votes against 62. When the result was announced, Marshal Serrano addressed the house amid frequent cheering, appealing to the minority to observe a conciliatory attitude in view of the inexorable principles of the majority, and promising, on his own part, loyalty, patriotism, and abnegation. The sitting did not terminate until half-past two o'clock in the morning.

—The High Court in Calcutta have decided that neglect of the duty of chastity on the part of a widow could not divest her of an estate to which she had once succeeded.

—*Friend of India*: "The North India Bible Society seems to conduct very extensive operations. During the past year the issues of Scriptures from the Depository were 16,479 copies—15,068 in the vernacular character and 1,411 in English and other European languages. The printing operations have also been very extensive. The new edition of 5,000 copies of the Hindi Old Testament in two volumes, 5,000 copies of the Psalms and Proverbs, 5,000 copies of Isaiah, Jeremiah and Daniel, all in Hindi, have now been completed. The new editions of 3,000 copies of the Urdu-Arabic Bible and 5,000 copies of the Urdu-Roman Bible are so far advanced that they will be completed in the course of a few months. Thirty colporteurs, have been regularly employed in selling Scriptures in almost every district of Northern India. The amount of subscriptions raised in India was only Rs. 1,882-0-3, and Rs. 1,000 was given by the parent Society in London."

—*Spectator*: "Every revelation of convent life points to the same truth,—that the convent is, and must be but the world, dwarfed down to a littleness which makes those who have to live in it little also, a world in which in the absence of ambition there is envy; in the absence of avarice, parsimony; in the absence of war, bitter contentiousness."

—Galle Telegram: Intelligence from New Zealand state that the defeat of Le Koti, at Ngatipa, and his subsequent death have terminated hostilities on the east coast.

The *Galatea*, with the Duke of Edinburgh, arrived at Tremantle, Western Australia, on 3rd February.

—The following is from Mr. Rivett-Carnac's last cotton report:—

"A piece of native thread exhibited by me at Akola was of such fineness, that I have calculated, that a pound weight of this yarn would reach a distance of 117 miles. The best compliment to its excellence was paid by some gentlemen interested in the cotton trade, who notwithstanding that the public were particularly requested not to touch the specimen, succeeded in shipping off pieces of it to carry away as curiosities. The *hanck* or skein in question was made at Chanda. On measurement, it was found to be eleven feet length (one foot had been shipped off) and to contain 200 threads. The weight of the skein, by the goldsmith's fine scales, was 1-7 of a tolah."

The thread had been hand-made, and none of the finest English machine-made threads could compare with it.

—The survey of the proposed Railway from Dharwar to Carwar is to be immediately commenced. Should there not be a line from Dharwar via Kolapore to Poona?

—At the Annual Meeting of the Bombay Education Society, Captain Walshe, the Secretary, read the report, from which we learn that "The total expenditure during the year 1868 has been Rs. 2,54,266-11-7. It should, however, be observed that a considerable portion of this amount has been expended in the purchase of the press property, in the construction of the new dormitories, in supplying the necessary fittings for the introduction of gas throughout the buildings, in improvements and alterations of the cook-houses, and for other works of a non-recurring nature. In this manner Rs. 1,43,771-15-3 has been expended, thus leaving Rs. 1,10,494-12-4 as the amount fairly chargeable to current account. During the same period the actual receipts from all sources have been Rs. 2,22,822-4-6. To meet the excess of expenditure over income, a sum of Rs. 50,000, which was on fixed deposit with the Bank of Bombay, was transferred to current account. The amount received from the public, including Church subscriptions during the year, has been Rs. 9,517-1-7 only, a very small sum compared with the necessarily large expenses of the society. The directors are, however, aware that most charitable institutions in Bombay have also experienced great difficulty in obtaining subscriptions"

The average number of children in the Schools was 306. The course indicated in the following extract seems a judicious on. "The directors hope that the establishment of the Apprentices' Home, elsewhere referred to, will in future facilitate the higher education of clever boys, by providing a comfortable and suitable home for all whose abilities and tastes fit them to enter a high school, with the view of studying for the University matriculation examination. If this school were to teach up to that standard, the time of the head-master would be almost entirely occupied in instructing a few senior lads, to the great disadvantage of the large majority of the boys, whose position in life and future prospects render it unnecessary to educate them beyond the course included under Government standard IV. It has not, therefore, been considered desirable to endeavour to obtain the recognition of this institution as a 'High Scehool,' a course which has lately been adopted by several schools in this Presidency."

—Madras has, what Bombay has not, a Magdalen Asylum. The *Madras Observer* says:

"The institution has been in existence for many years, and although its operations have been necessarily limited by the means available, its history testifies that it has proved a blessing to many a wanderer from the paths of virtue.

Such cases bear, it is true, a small proportion to the number in which there has been nothing to encourage the hope of genuine reformation and too often direct evidence of a relapse into sin, but in the annual record of the work of the Asylum, cases are generally to be found in which the season of probation has some good fruit and the inmate has been satisfactorily provided for, either by being respectably married, placed in service, or restored to her friends.

"The plan of boarding out, in some respectable family, inmates who passed satisfactorily their period of probation has been adopted experimentally."

TUESDAY, March 23.

—*Times of India*: "Dr. Valentine is to superintend a printing press at Jeypore, and the issue of a weekly newspaper. It will be an easy matter for a long time to tell the Indian public generally what they never knew before regarding Rajpootana."

—"It seems now to be settled that the Duke of Edinburgh will visit Calcutta about the middle of December, and that his stay in India will extend altogether to about three months. It is expected that two or three weeks will be spent in Calcutta, that the prince will then proceed to Agra, where the grand durbar will be held, and finally run up to Cashmere."

—The cotton shipped from Bombay during the month of February last amounted to lbs. 36,835,756, valued at Rs. 1,21,08,490. This is at the rate of 8*d.* a pound.

—*Madras Standard*: "In the heart of Black Town there was enacted last Monday evening, an extraordinary scene by certain of the Mahomedan population of Madras. From the mosque on the second line beach, there proceeded by torch light a numerous cavalcade of the disciples of the Arabian prophet, accompanied by music which was not of the most melodious description. Dancing girls in fantastic attitudes formed a portion of the motley spectacle. At the van of the procession, there were about a dozen respectable-looking conveyances, and in the foremost of these sat in Moslem garb, the five European perverts to Mahomedanism of whom the public have already heard. The whole tamasha of Monday evening was apparently got up to celebrate this unwonted accession to Mahomedanism from the Christian fold."

—The Assistant Collector of Bellary, in a report about the Mylar festival, says: "On the evening of the great day, when the worship is completed, the deity deigns, in the person of a child, to lift the veil of the future, and in the presence of the assembled thousands to utter one sentence prophetic of future events. A little child is held up on the shoulders of the priest, and, closing in his arms the iron bow of the god upheld by the priest, he utters the words put into his mouth by the god. The words uttered on the present occasion were '*there are many thunderbolts in the sky*,' and they were greeted with a murmur of joy as implying probably a good supply of rain in the coming year."

—It is reported that cholera is raging terribly at Herat.

—The official liquidator of the Asiatic Banking Corporation announces a second dividend of 2s. 6d. per pound.

—Home paper: "Congress has just agreed to a Constitutional Amendment which seems to be rendered necessary by its legislation towards the South during the last four years. The amendment prohibits the exclusion of negroes or any other persons from the suffrage on the ground of race, colour, or religion. The Southern States have been compelled to give 'equal rights' to the coloured population: but in the North even Republicans have refused to acknowledge that the negroes are entitled to the franchise. Where the blacks are allowed to vote it is generally under restrictions not placed upon the whites—as in the State of New York, where a property qualification is exacted. Such restrictions will still be lawful under the new Constitutional Amendment, only negroes must not be excluded from the franchise on the mere ground of their race. It remains to be seen whether the Legislatures of three-fourths of the States will ratify the amendment, for without their consent it of course falls to the ground."

—The *Economist* shows that while the price of raw cotton in Liverpool has risen 50 per cent since 1860, the prices of cotton manufactures have only increased from 10 to 20 per cent; some even have not increased at all. This is an ominous state of things for Lancashire, if not indeed, for all England.

WEDNESDAY,—March 24.

—In the following regarding the Umballa ceremonial, the *Bombay Gazette* expresses thoughts that are in many minds: "The object of the Government we take to be the establishment of a strong ruler in Afghanistan, and the adoption of such a policy towards him as will make him feel that there is no safety without British friendship. The question arises, whether in trying to secure these two ends, we have not overstepped the limits of prudence. Shere Ali Khan, it may be said, was not solidly established in Cabul, when, by acceding to his request for an interview, we drew him away at a critical moment, and thus induced him to run great risks. If, during his sojourn in British India, a successful revolt places some rival on the throne, shall we not be bound in honour to champion the cause of the deposed Ameer? Moreover, by allowing him to reach Umballa, by fêteing him at every step, by summoning the chief men of the land to form a sort of Court for the Viceroy when he receives his ally, do we not, after doing too little, run the risk of doing too much? Is not Shere Ali Khan likely to go home with an idea that he and his friendship are far more precious in our estimation than they can be in reality? In short, shall we not have committed the terrible political blunder of 'making too much' of our mountain neighbour?"

—There is to be a Mechanics' Institute at Egutpoora and Government have decided that the Railway Company should bear the expense of erecting such buildings.

—A Hindoo, accused of theft, hung himself in the Dhobi Talao police chowky.

—Via Galle: A violent storm swept over Yokohama on Feb. 12.

News of the murder of the Japanese Governor received from Osaka.

—A Jaulna letter in the *Times of India* mentions a distribution of prizes to the pupils of the Rev. Narayan Sheshadri's Normal School. There are 85 including several girls. The examination appears to have been most satisfactory; it was evident that no pains had been spared in the training of the children. Colonel Hoseason presided.

—The Egutpoora Cooperative Society is, we suppose, a success. It has been presenting testimonials to two members of Committee. Conviviality is sometimes a snare to these Societies, and runs away with more money than they help to save.

THURSDAY,—March 25.

—*Bombay Gazette*: "The new Beef Market was yesterday morning opened to the public. It is a commodious building, forming one of the group, which are at once handsome, cleanly, and convenient. When the whole plan is completed we doubt whether any town in Europe will possess a finer series of Markets than Bombay."

"The fountain, opposite Church Gate Street, is making rapid progress. Four fine female figures have just been placed in position. The whole group will be crowned by a handsome figure of Flora, from beneath whose feet the water will fall into the basin. The work promises to be one of considerable pretensions, but no judgment can be formed until it is finished."

"A remarkably good statue of Queen Victoria, the gift of H. H. the Gaekwar, and executed in marble by Noble, is on its way out, and will add another ornament to the rapidly improving Esplanade. The cost of the statue is £15,000."

—Mr. Selby of the Pay Examiner's Department, retiring after 46 years' service, has received from Government a public acknowledgement of his valuable services.

—*Bombay Gazette*; Cabool, Feb. 28: "The following Bokhara news was received at Cabul this day:—'The number of the Russian troops between Bokhara and the River Amoo is limited. The General of this army has now received sanction from the Emperor of Russia for 100 000 men to be cantoned at this part of Turkistan at the various localities between Bokhara and Amoo and the neighbourhood of Bokhara. To this, at the request of the Russian authorities, has been added a number of 15,000 Turkoman sowars by the Shah of Persia as an auxiliary force. The latter force has now arrived at Karshee, while the Russian troops, newly sanctioned, are coming in from the Russian territories."

—*Madras Mail*: "We are glad to hear that the Company intend to lay the permanent way at once over the whole line from Sholapore to Kulburgah, and that every effort is to be made to keep communication open between these places while the condemned bridges are being rebuilt."

—The S.S. *Sam Mendel* leaves to-day for England with invalids, and 24 lunatics from the Colaba Asylum.

—A ghorawalla and three horses were killed by the fall of a stable.

—There are forty married priests in Naples Some judges at Salerno having forbidden the marriage of a priest, the case has been carried before the Court of Appeal in Naples. The advocate for the appeal made a powerful speech in which he said: "Such a precetto (celibacy) was in perfect contradiction to the nature of man, to the divine word revealed in the Scriptures, and to the example of Christ, who selected for his disciples and apostles married men, except John and Paul, according to the testimony of St. Ambrose and St. Hilary. (Shouts of applause and vivas.) The idea of celibacy had been conceived to serve the unbridled ambition of the Stephens, the Gregorys, and the Innocents; and killing the soul, the heart, and the moral sentiment it had well corresponded to their anticipations; so great had been the perfidy and tyranny from which through these annointed of the Lord, humanity has suffered and still suffers. To moralise society the priests must be moralised, and this can only be accomplished by allowing their marriage." (Again loud vivas and applause.)

The advocate for the opposite party said: "As to the example of Christ and His Apostles, he had nothing to do with facts which occurred 2,000 years ago. He was only concerned with later practices sanctioned by the complications of Church and State. And he protested against any changes which would do violence to the prejudices of the multitude"

The decision is not yet known.

—The *Indian Church News* says: "We quite feel that the principle of the Inquisition is good and moral, spite of all its abuses." Go on, gentlemen.

—*Times of India*: "At the Allahabad Machine Ice Depot a sudden gust of wind having driven the hot air from the furnace in contact with the ether, the latter took fire, and the superintendent and a native were badly burned, especially the latter."

—The Bishop of Bombay held a general confirmation in the Cathedral yesterday evening when 52 candidates were presented for the rite.

—Mr. Catlin is about publishing a work entitled "*The Lifted and Subsided Rocks of America, with their Influences on the Oceanic, Atmospheric and Land Currents.*" One of the striking features of his book seems to be, to quote his own words, "the discovery of a river under the Rocky Mountains, many times larger than the Mississippi, its course nearly twice the Mississippi's length, and gliding through the clean and vast rocky cellars of upheaved mountains, without the losses by alluvial absorptions and solar evaporations which diminish valley rivers, it takes along in its course the sinking streams and lakes of the mountains of Mexico, and with them, perhaps by a hundred mouths in its deep bed, debouches unseen into the Caribean Sea and Gulf of Mexico.

FRIDAY.—March 26.

—Deaths last week 413. By Small-pox, 84.

—The *Times of India* states that the Hon. Mr. Tucker succeeds the Hon. Mr. Ellis as Member of the Executive Council.

—The Bishop of Bombay held a confirmation service at St. Stephen's Church, Bandora, on Wednesday morning; eleven candidates were presented.

—An earthquake is reported at Lahore, yesterday, 6 A. M.

—*Times of India*: "We understand it has been decided that Chaplains on the Indian Establishment who have completed nine years of actual service will be entitled to 2½ years' furlough."

—Lord Napier of Magdalla has sent General Grant one of the richly illuminated Arabic Bibles with notes in the Amharic character, found in Theodore's royal library.

—The Rev. J. H. T. Blunt, and not the Rev. W. J. Ffennel, is to be the joint Chaplain of Poona. The Rev. W. Clark goes to Ahmedabad; Rev. C. Kirk to Aden.

—Miss Carpenter leaves for England, April 10th

TELEGRAPHIC NEWS.

London, March 13th.—In the House of Commons last night, Mr. Eastwick postponed, until

the 9th April, his motion relative to the Central Asian question.—Mr. Grant Duff, replying to Mr. Nicol, said that the report of the Bombay Bank Commission was being issued by the head reporter to Government, and that the India report had not yet been received in London.—The papers criticise the deficit in Sir Rechard Temple's Indian Budget. Mr. Massey and M. Laing have written explanatory letters to the press.—A deputation waited yesterday on the Duke of Argyll, urging the necessity of increased facilities for cotton cultivation in India, by the extension of irrigation works and of the means of transit. —The Duke, in reply, said he concurred in the opinion that there should be a considerable commercial element in the Indian Council, and defended the Council against the charge of backwardness in supportiug schemes for the improvement of Indian commerce. He instanced the proposed opening up of Dharwar as a cotton district, and said he had ordered a survey to be made there.—With regard to the communication between Eastern India and Western China, the Duke said that the difficulty of the country would interfere with the scheme.—He concluded by saying that he advocated private enterprise, and considered it unfortunate that Government was always expected to forward every undertaking. —Mr. Miall has been elected for Bradford.

16th.—A Monster Irish declaration has been signed denying the moral competency of Parliament to dis-establish the church.—The reactionary outbreak at Ceres (sic) is now subsiding. —American telegrams state that President Grant has signed the Finance Law.—An Irish deputation has presented a petition to the Queen, at Windsor, praying for the dis-establishment and dis-endowment of the Church.—Her Majesty, in reply, reiterated the deep interest she felt in the condition of Ireland, and expressed an earnest desire to promote contentment by wise and just legislation.—Mr. Clive and Mr. J. W. S. Wyllie have been unseated for Hereford.—Sir Sydney Waterlow, Member for the county of Dumfries, has been declared disqualified.—The bailiff of Lord Antrim has been assassinated in Donegal.—Shocks of earthquake have been felt in Lancashire.—Sir John Lawrence has arrived in London.—The British Government is mediating in the Franco-Belgian difficulty.

17th.—Oxford has again won the University Boat Race. The Cambridge boat was four lengths behind.—In the House of Commons last night Mr. Grant Duff, replying to Colonel North, said it was not intended to distribute the booty realised from the seizure of the funded property of the Kirwee chiefs. He also stated, in reply to Mr. Chambers, that nearly the whole of the Jhansi prize money had been paid away in the first distribution.—The Indian Irrigation Bill has passed through Committee.—The bill for increasing Lord Napies's salary has been transferred to the House of Commons, its introduction in the House of Lords having been irregular.—The Blackburn election has been annulled.—The Railway between Seville and Cadiz is interrupted, in consequence of troops having been sent to the place where the recent disturbance occurred.—The Cortes by a minority have condemned the disturbances. General Serrano has thanked the minority.

18th.—Lord Strathnairn has been gazetted to the colonelcy of the Royal Horse Guards, vacant by the death of Field-Marshal Lord Gaugh. (Gough.)—General Charles Ainslie has been gazetted to the colonelcy of the first Dragoons, and H. R. H. the Duke of Cambridge to the colonelcy in chief of the 60th Rifles.—The Hon'ble R. Bourke has been declared duly elected for Lyme Regis.—The Irish declaration against the dis-establishment is signed by upwards of fifty Peers and 1,000 Deputy Lieutenants, magistrates, and landowners.

19th.—Mr. Gladstone moved the second reading of the Irish Church Bill last night. Mr. Disraeli then moved its rejection, and made a long speech, in which he said that the measure was unjust, impolitic, sacrilegious, and a spoliation. The debate was adjourned (? until to-morrow.)—The latest advices from Spain state that fighting was resumed at Xeres de la Frontera this morning. —The insurgents were completely vanquished.

Constantinople, 15th.—The Imperial Ottoman Telegraph Administration is about to proceed with the construction of a new direct line, to be used exclusively for Indo-European messages, with a view to facilitate their transmission.—The line will run between Nissa and Tustro, on the Turkish frontier near Gradiska.

March 21st.—The Emperor Napoleon is slightly indisposed.—A debate took place yesterday in the Corps Legislatif upon the army contingent. Marshal Niel said that the reorganization of the army was nearly complete, but that Government was hastening it, because there was no cause for doing so.—The Budget Committee reports on Government authority that peaceful views govern the political situation.

22nd.—The Emperor Napoleon is now convalescent.—The furlough of several categories of French soldiers has been extended.—Belgium has formally accepted the French proposals for the settlement of the Luxembourg railway question. —The Prussian soldiers enlisted in 1866 are to be dismissed in June instead of in the autumn. —The Bombay mail of the 27th ultimo was delivered in London on the 22nd instant.—The steamer *Travancore*, with the Outward Indian mails left Suez for Bombay on the 21st instant at 11 A. M, (7 hours beforecontract time.)

23rd.—The debate on the Irish Church Bill was continued in the House of Commons last night.—Sir Roundell Palmer said he assented to the principle of disestablishment and partial disendowment, but declared universal disendowment to be an act of injustice without precedent.—Mr. R. Lowe replied on behalf of Government.—The debate, it is expected, will be concluded to-night.—The Bill for increasing Lord Napier's salary has been passed.—A great strike is going on amongst the Preston operatives.—H. H. the Nawab of Bengal has arrived at Marseilles.—The official journals of Paris, and Brussels announce the assembling of the mixed Railway Commission.

24th.—The Debate on the second reading of the Irish Church Dis-establishment Bill was brought to a close in the House of Commons last night.—Messrs. Gathorne Hardy and Spencer Walpole both opposed the Dis-establishment of the Irish Church. Mr. Hardy said that the policy of the Government dis-united instead of assimilating England and Ireland.—Mr. Gladstone earnestly defended both the expediency and fairness of the measure, but said its details were, however, subject to modification in Committee. The House then divided, and the second reading of the Bill was passed by a majority of 118 votes :—

For the second reading 368 votes.
Against ditto 250 ,,

Miscellany.

—The following extracts are from the Rev Mr. Wilder's Report on the Kolapoor Mission :

"Three years ago we found we had visited the villages around our station so extensively that we became conscious of an earnest desire to complete the work of carrying the Gospel message, once at least, to every town, village, and hamlet in this kingdom. This work we have now been enabled to accomplish. The official list contains 1 city, 47 towns, and 1,004 villages, under the immediate control of Kolapoor, and its subordinate principalities. We have found all these but *four* small villages which have probably become depopulated, and their sites escaped our notice.

"The number of villages visited since our last Report is 603. These, added to the number previously visited since our return to India in 1864, make the sum total 1,580. Our estimate of the population of these towns and villages, made from careful observation on the spot and the figures given us by the village officers, amounts to 1,051,140.

"Of the whole 1,580 villages, 1,375 had never been visited before by myself, or by any other missionary so far as I could learn. In only 60 of them were found schools under Government patronage; and in only 120 others were found indigenous schools, each with a few boys learning to form letters and figures on sandboards under the teaching of some old superannuated Brahman. In 1,400 of these villages we found no school at all, and in 865 of them none of the permanent inhabitants could read our Mahratta Tracts and Books.

"A generous donation from 'A Friend' in April enabled us to resume one of the boys' schools we had dismissed the previous year, and it now has 67 pupils in quite regular attendance. The other has 30, most of them young men.

"One of the pupils in the Girls' School has recently been received into the church; and others show much interest in the Truth. Mrs. Wilder's most interesting and hopeful efforts are in connection with this school.

"Recalling the difficulty we found in establishing our first Girls' School in Kolapoor sixteen years ago, it is with special pleasure we now notice the efforts of our local Government, and the increasing interest of the more intelligent people, in behalf of Female Education. The measures adopted the past year by our Political Agent have been successful in bringing some 67 girls into a school under the patronage of the Queen, and Mrs. Wilder has been happy to visit this school occasionally and give to it all the encouragement and aid she could. Its existence and prosperity thus far is one of the hopeful signs of progress in this part of India.

"Last year we had to speak of the discipline of two of our Church members. One of them has since been excommunicated, and the other still remains suspended.

"During the year four adults from the heathen have been baptized and received into the Church, and one pupil of the Girls' school baptized in childhood has been admitted to Church fellowship, making our present number 20 communicants and 6 baptized children. We spend much time daily in teaching these native converts ; and holding prayer meetings with them."

—*Christian Work* ; Missions of the American Baptist Missionary Union :

"Few missions in any age are so remarkable as is the Karen mission, for the rapidity with which the Gospel has spread among the people, and for the liberality shown by the converts in its maintenance. More than ten years elapsed after his arrival in Burmah before Dr. Judson became acquainted with the existence of these interesting people. The conversion of a Karen slave, employed in the Temple of Rangoon, first brought him into contact with them; and it was by the efforts of this slave that the Gospel was then carried to his countrymen. The Karens for the most part, lived in villages separated from the Burmah population, though subject to the King of Burmah, by whom they were held in bondage of the most bitter kind. They did not, however, accept the Buddhism of their oppressors; but preserved their own ancient and singular traditions—traditions wonderfully like the early narratives of the Old Testament. They were not idolaters, though they were held in great fear by the supposed existence of injurious demons. They were sighing for deliverance from the yoke that oppressed them, and this they first found in the word of God. Subsequently temporal deliverance also was granted them, on the overthrow of the Burman power by the East India Company.

"The Karen work of our American brethren is carried on from seven centres, at which eight missionaries usually reside ; the minor stations are more than 100 in number. 340 churches have been formed, containing 18,500 members. The number of native pastors and preachers is 350, of whom 58 only have been ordained. The liberality of these native Christians is a very striking feature of their history. The returns before us are not complete, but it is understood that quite two-thirds of the cost of the entire mission is provided by the converts. To take a few illustrations. The 54 churches connected with Bassein station, having 5,743 members, last year raised £1,062. The 1,583 members of the Henthada station raised £267. Hence has arisen the rapid multiplication of all the agencies required for instruction and for the wider spread of the Gospel. We should here add that the above account does not include the very flourishing stations, sustained almost entirely by native contributions, under the care of the Revs. Messrs. Vinton and Luther.

"The Shan mission is of very recent commencement, and numbers at present only 124 converts. Two missionaries are engaged at present in this particular field.

"Our space will not allow of any extended notice of the Karen Theological Seminaries, containing fifty-eight students preparing for the ministry of the Word; nor of the translations of the Scriptures, and other numerous and useful works which the brethren have accomplished. In all these labours our brethren have displayed the highest ability, and the blessing of God has been very largely vouchsafed.

"Four missionaries are engaged in the country of Assam, a portion of the presidency of Bengal, and four labour among the Teloogoos in Southern India. Till of late the Assam mission has been a discouraging one ; but last year a remarkable

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work of grace broke out among the Garos, an aboriginal tribe of the district, occupying the hills to the south of the Brahmaputra. The men first converted appear to have heard the Gospel in the first instance from the lips of our own missionary Mr. Bion. Subsequently they received more information from the native preachers, till at length one of them began to announce the glad tidings to his countrymen. The missionary, Mr. Bronson, visited them, and, after due examination and inquiry, not fewer than twenty-six were baptised at one time. The work thus commenced continued to grow, and now more than seventy Garos have put on the Lord Jesus.

"A similar blessing fell upon the Telugoo mission. Converts were multiplied, the churches were strengthened, and new stations were opened and supplied with teachers. The members of the churches now number 140; last year they were only forty-six."

—The following admirable letter by Miss Nightingale, to Mr. L Moss, an American gentleman, has been published: "I could not do what you asked me to do in your kind letter of July 12, viz:—give you information about my own life; though if I could it would be to show you how a woman of very ordinary ability has been led by God—by strange and unaccustomed paths —to do in His service what He did in hers. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all—and I have never refused God anything; though, being naturally a very shy person, most of my life has been distasteful to me. I have no peculiar gifts. And I can honestly assure any young lady, if she but try to walk, she will soon be able to run the 'appointed course.' But then she must first learn to walk, and so when she runs she must run with patience. (Most people don't even try to walk.)

"1. But I would also say to all young ladies who are called to any particular vocation, qualify yourselves for it as a man does for his work. Don't think you can undertake it otherwise. No one should attempt to teach the Greek language until he is master of the language; and this he can become only by hard study. And,

"2. If you are called to man's work, do not exact a woman's privilege—the privilege of inaccuracy, of weakness, ye muddleheads. Submit yourselves to the rule of business, as men do, by which alone you can make God's business succeed for He has never said that He will give His success and His blessing to inefficiency, to sketchy and unfinished work.

"3. It has happened to me more than once to be told by women (your country-women), 'Yes, but you had personal freedom?' Nothing can be well further from the truth. I question whether God has ever brought any one through more difficulties and contradictions than I have had. But I imagine these exist less among you than among us, so I will say no more.

"4. But to all women I would say, Look upon your work, whether it be an accustomed or an unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and presumption, from idleness and from overtaxing yourself. Where God leads the way, He has bound Himself to help you to go the way. I have been nine years confined a prisoner to my room from illness, and overwhelmed with business. (Had I more faith—more of the faith which I possess—I should not say 'overwhelmed,' for it is all business sent me by God. And I am really thankful to him, though my sorrows have been deep and many, that He still makes me to do His business.) This must be my excuse for not having answered your questions before. Nothing with the approval of my own judgment has been made public, or I would send it. I have a strong objection to sending my own likeness for the same reason. Some of the most valuable works the world has ever seen we know not who is the author of; we only know that God is the author of all. I do not urge this example upon others; but it is a deep-seated religious scruple in myself. I do not wish my name to remain, nor my likeness. That God alone should be remembered I wish. If I could really give the lessons of my life to my countrywomen and yours—(indeed, I fain look upon us as all one nation)—the lessons of my mistakes as well as of the rest—I would; but for this there is no time. I would only say, work—work in silence at first, in silence for years —it will not be time wasted. Perhaps in all your life it will be the time you will afterwards find to have been best sent; and it is very certain that without it you will be no worker. You will not produce one perfect 'work,' but only a botch in the service of God —Pray believe me, my dear Sir, with great truth, ever your faithful servant,

FLORENCE NIGHTINGALE.

"P.S.—Have you ever read Baker's 'Sources of the Nile,' where he says he was more like a donkey than an explorer? That is much my case, and I believe is that of all who have to do any unusual work. And I would especially guard young ladies from fancying themselves like lady superiors, with an obsequious following of disciples, if they undertake any great work"

—"Among the contributions acknowledged in the *Missionary Herald* for February, is one of $266,00 from Hilo, or Hawaii, for China. Mr. Coan reports the Chinese, who are multiplying around him, as winning favorable regard by their good conduct—readiness to receive Christian instruction, and liberality in giving for Christian objects. 'On Sabbath afternoon, the 11th inst.,' he writes, 'I went out to a sugar plantation, three and a half miles from town, and found the house packed with natives and Chinese. We took up a collection for missions on the occasion' which amounted to $97. Of this, three Chinamen gave each five dollars, others two dollars others one dollar, and about thirty women gave twenty-five cents each. In building churches our Chinamen are ready and generous in helping. Most of our more intelligent Chinese give up their old forms of worship and prefer to believe in the Christian's God. Some are inquiring, candid, and tender, and some say they are sure that the Christian religion will, ere long, prevail over all their vast empire. They have no confidence in the Gods of their fathers, but are ashamed of them. The children of these Chinese, by Hawaiian wives, are fast multiplying. These are active, bright, and are all receiving a Christian education. They are all seen in our schools, our Sabbath-schools, and our Sabbath assemblies."

"A young Chinese merchant of Lahaina, has giving up his store, and engaged in the work of a colporteur and preacher. He has visited Hilo, and Mr. Coan says of him: 'Last Sabbath morning he preached to an over-flowing house in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects to *all* the Chinese in and around our town. *None* were absent and all were greatly interested. He is a young Apollos, and like the Alexandrian, he only needs, under God, the good Priscilla and Aquila to teach him 'the way of the Lord more perfectly.' He understands six of the Chinese dialects; he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable to the best society and respected by all. We think his countrymen are somewhat proud of him, but his demeanor is meek and quiet. He seems a 'Godsend'—just such a man as we have longed for and prayed for; a medium between us and the Chinese, and specially between them and their God and Saviour.' Who can tell how important a part in the evangelization of China may be given to the newly evangelized Sandwich Islands?"

PASSENGERS SAILED.

Per *Bengal*, 20*th*:

For Marseilles.—Mr. Marshall, Mr. G. P. Money, Mrs. Dyas and child, Mrs. H. G. Dunlop and child, Mr. G. E. and Miss Worthington, Mr. W. T. Tucker, Col. Hathway, Mr. S. Wauchope, Mrs. C. Clary, Mr. C. D. Poston, Col. Grant, Capt. Ryan, Mr. A. M. Ohman, Mr. G. Batham, Lieut-Colonel and Mrs. W. N. Cripps and 4 children, Dr. MacDougall, Dr. and Mrs. Oldham and child, Mr. Watson, Col. Payne, Capt. Fine, Lieut. F. W. Grant, and Lieut. Jackson.

For Southampton.—Mr. and Mrs. R. S. Brundell, Mr. and Mrs. E. H. Lawrence and 4 children, Mr. and Mrs. Williams and child, Mr. J. S. Blackett's child, Mr. and Mrs. H. Whyte and 2 children, Assist. Surgeon H. Cookson, Mr. and Mrs. Joseph Nowell, Mrs. Sykes and 2 children, Mrs. Moylan and 4 children, Mr. Laird, and Cap. D. Renroldson.

For Suez.—Cap. E. J. McNair, Capt. and Mrs. Clarke and child, Mr. Jas. Macalister, Cap. J. Baird, Mr. C. Rivington, and Mr. F. Russ.

For Gibraltar.—Mr. and Mrs. de Carvalho, and 4 children, Mr. Mourao, Mr. and Mrs. R. M. de Fonceca, and child, and Capt. Don de Meeks and 2 children.

Per *Magdala*, 24*th*:

For Suez.—3 Messrs. Wood, Major and Mrs. Ross and child, Rev. Mr. Wade, Major and Mrs. Woodcock, and child, Dr. and Mrs. Jackson, Major Litchfield, Major Sheriff, Mrs. Stanton, 3 children and servant, Mrs. Halis, Lieutenant Colonel Waddington, Dr. and Mrs. Ward, 3 children, 1 infant and ayah, Mr. and Mrs. Becker, 4 children, Mrs. Seaward, Messers. Tavenor, A. J. Willcocks, Yeatman, Fleming, Wanderer, A. De Souza, Rustomjee Byramjee, Steere, Edmead, Warton, Burbridge, Irvine, Arton, and Middleton.

Per *Sumatra*, 27*th*:

For Southampton.—Mrs. Oakes and 3 children, Lieut.-Col. Denny and Mrs. J. B. Denny and 4 children, Mr. Kempson's child, Mr. and Mrs. Bocyent and 5 children, Mr. Hogg's child, Mrs. Henderson and child, Miss Maidment, Mr. and Mrs. S. Wilson and 3 children. Mr. Jenkins, Mrs. Graham's 2 children, Mr. W. Fawcett, Mr. Geo. Bishop, Mr. W. Gray, Col. and Mrs. Oldenham, Mr. D. McMorrow, Mr. Henry Knapman, Mr. Bennett.

For Marseilles.—Mrs. Cautly, Mr. L. R. Jones, Mrs. Ashley and child, Capt. and Mrs. Howey and child, Col. J. W. Osborne, Lieut-Col, Combe, Major W. H. Paget, Mr. J. F. Woolls.

For Suez.—Col. B. R. Powell, Mr. and Mrs. H. B. Boswell, Capt. and Mrs. Hancock, the Hon. and Mrs. G. Noble Taylor and child, Mr. Thorburn, Capt. Bartholomew, Mr. Rainford, Lieut.-Col. J. D. Macdonald, Major Hall, Mr. Burns, Captain Huddleston.

PASSENGERS ARRIVED.

Per *Columbian*, 21*st*:

From Southampton.—Lieut. and Mr. Heath, Miss Dann, Dr. Miller, Mrs. Mackenzie, Messrs. Church, J. A. Allan, J. Setchner, R. Baines, M. Andrews, A. Livingstone, and R. Campbell.

From Marseilles.—Captain W. G. Murray, Mr. and Mrs. McNabb and two children, Mr. and Mrs. Bell and child, Messrs. Pye, Conder, F. Hughes, Beake, R. J. Deakin, J. K. J. Hobd, and J. Remfry.

From Suez.—Mrs. Gubbay, senior, Mrs. M. S. Gubbay, Messrs. G. V. de Meteri, E. Rennard, L. Rennard, and P. G. Beccaro.

DOMESTIC OCCURRENCES.

BIRTH.

BEATTY—March 11th, at the Mission House, Gogo, the wife of the Rev. Wm. Beatty, B. A., of a daughter.

MARRIAGES.

HOWELL—WARNEFORD—March 20th, at the Cathedral, William Scott Howell of Bombay, to Henrietta Warneford, third daughter of C. E. Warneford, Esq., of Stroud, Gloucester.

HYNES—POWER—Feb. 27th, at St. Pancras Church, London, by the very Rev. W. Weldon Champneys, D. D., Dean of Lichfield, Lewis G. Hynes, Chief Assistant in Her Majesty's Mint, Bombay, eldest son of J. L. Hynes, Esq., late Assistant Accountant General, to Pauline Mary, second daughter of Dr. J. A. Power, of Barton Crescent, London, W. C.

DEATHS.

JOWETT—March 19th, at Bhosawul, of convulsions, Amy, the infant daughter of J. C. Jowett, Esq., aged 5 months.

DODSON—March 22nd, at Mazagon, Sarah Dodson, infant daughter of Mrs. and J. Dodson, Inspector of Bombay City Police, aged 11 months and 26 days.

Advertisements.

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